

(9)
Mr. SANDDEMAN Refuted

B Y

An OLD WOMAN:

O R,

Thoughts on *his* Letters to the Author of
THERON and ASPASIO.

In a Letter from a Friend in the Country
to a Friend in Town.



L O N D O N :

Printed by J. HART, in *Popping's-Court, Fleet-Street* :
And sold by G. KEITH, at the *Bible and Crown*, in
Grace-church-street ; T. FIELD, *Cheapside* ; E. DILLY,
in the *Poultry* ; and E. MASON, in *Fore-Street*.

M.DCC.LXI.

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

Some THOUGHTS

O N

Mr. S——N's LETTERS.

Dear Sir,

I Dislike too many Things in Mr. S——n's Letters to notice, without being to you extremely tedious. And shall therefore give you my Thoughts only of some, as briefly as I can, with respect to, 1. His Omission of the great Work of Regeneration, as previous to any Act of Faith in us, for Salvation. 2. Deficiency in Definition of justifying Faith. 3. Deriding the Scripture Doctrine of Faith, in its direct and reflex Acts. 4. Reproaching the Holy Spirit's Witness in the Word of Promise. 5. Denying the Influence of Gospel Grace on the Heart, unto Gospel Holiness. 6. Turning the Acts of pure Faith, in the Soul's Flight unto Christ for Life, into Acts of Love, in Obedience to his Commands. 7. Placing Believers, when they sin, under the Curse of God, and in danger of the Wrath that is to come. 8. Making our Love to Christ, in continued Obedience of Life, the Condition of our Salvation. 9. False Accusation of all those that assert the Necessity of direct Acts of Faith, in order to Justification, as making Faith, our justifying Righteousness. And 10. Dismissing all the Descriptions of Faith, which he is pleas'd to call *modern*, to the Regions of

A 2

Dark.

Darkness, from whence (he impiously says) they come—I begin with,

First. Mr. S——n's Omission of the great Work of Regeneration, as previous to any Act of Faith in us, for Salvation.—The Work of the Holy Spirit in Regeneration, he never asserts as previous to our Acts of Faith for Salvation. But always placeth it after Faith, and makes it the Fruit of Faith.—Thus p. 88. l. 3. "Every one, then, who
 " is born of the Spirit, lives merely by *what he*
 " *bears*, without his performing any duty at all ;
 " unless we shall say, it was the duty of Lazarus
 " to hear and live, upon the uttering of the call,
 " *Come forth*. He lives, I say, by what he hears :
 " so the sole reason he has to give for his comfort,
 " (mark it, his comfort, he suggests, is his Life)
 " is a substantial fact, supported by irrefragable
 " testimony. And the reason or spring of his
 " comfort, is the influencing principle of his life
 " and practice. — This is the sum of all the scrip-
 " ture speaks about conversion, regeneration, or the
 " new birth."

4 Here, Sir, we may observe, 1. That Mr. S——n asserts, " That the man that is born of the Spirit, lives merely by *what he bears*, without performing any duty at all". But if the Lord says, " Hear, and your Soul shall live : " is not that Hearing call'd for, *Duty* ? and Life, the Privilege, connected with it, consequent upon it ? 2. That tho' we can't say, That it was the Duty of Lazarus to hear and live, upon the Lord's uttering the call, *Come forth*, because he had no natural principle for hearing and life, in his dead Body ; yet we must not from thence infer, that it is not the Duty of natural men, who are dead in Sin, to hear the Gospel, by which Life is communicated to the Dead, nor that they ought not to exercise their natural Faculties about the Report made by the Gospel,
 for

for both which they have a capacity as rational creatures. 3. That this Instance of the Lord's restoring Life to dead Lazarus, is a fit Emblem of the Lord's Life-giving Voice to Men dead in Sin, whether such that are found in their Duty of hearing the Gospel, or not. If the former are brought to hear the Lord's voice in the Gospel, or the latter to hear his voice in their Hearts, according to the Gospel, to the Life of their Souls, it springs solely from his new-creating energy, producing a principle of spiritual Life in their Hearts in an Instant, by which they have a spiritual capacity to hear the Lord's voice, and a given Ability to hear, that their Souls may live; or so to hear the Lord's voice in the Gospel, unto their Life, in further Acts of Faith, Love, Hope, Joy, &c. As our Lord's Call to Lazarus, *Come forth*, at once produc'd the Thing call'd for, so, when the Lord calls for spiritual Motion in natural Men, he thereby gives spiritual Life for Motion, and the Motion call'd for, to all his own, by his quickning and assisting Spirit in an Instant; by his quickning Spirit, he gives them a principle of spiritual Life, and by his assisting Spirit, the proper actions of that Life, in spiritual hearing, believing, &c. unto their declared Right to eternal Felicity, and their present advancing Joy. With respect to the given principle of spiritual Life, they *live* by new-creating Energy, *without* the Performance of Duty; but with regard to the proper actions of that principle, which are call'd for, and which they are enabled to perform, they *live* declaratively, they *live* in experienc'd Felicity, *in* and *by* the Performance of Duty! — Now this given principle of spiritual Life, which the Scriptures call Regeneration, Mr. S——n wholly omits; and turns us over for it to a natural action, in a bare hearing of the Report of

of Salvation: "He lives, says he, by what he hears." Or rather, we may observe, 4. That Mr. S——n turns us over for Regeneration, to a natural Man's Life and Actions; while he adds, "so the sole reason he has to give for his comfort, "is a substantial fact, supported by irrefragable "testimony. And the reason or spring of his "comfort, (by his comfort, I suppose he means, "his bare belief of the report) is the influencing "principle of his life and practice.—This is the "sum of all the scripture speaks about conver- "sion, regeneration, or the new birth." The X
reason of this man's comfort, according to him, is the bare Report. And the bare Report, the influencing spring of his life and practice, or at most, his bare Persuasion of the Report, which is but the natural action of a natural Man, is his principle by which he lives and acts. And this he says is the *All* of regeneration. Not to stand on his Impropriety, in placing conversion, which is the creature's act, before regeneration, which is the Spirit's Work, in order to it; the bare Report, is this Man's regeneration; and so it is wholly out of himself; or at most, his bare Belief of it, influencing his life and practice; and so his regeneration stands in his life and actions; according to the common Talk of natural Men, that they will amend their lives, and thus become new creatures. Whereas, according to our Lord, "The Tree (the Man,) must first be made good; (by Regeneration, or a new principle wro't in the Heart) before the Fruit can be good:" in Conversion.

4 But Mr. S——n appears to be a great Enemy to *Heart-work*; which looks as if he had never experienced a saving Change in his own Heart: When he says, speaking of the personal Work of Christ, God manifest in the Flesh, "There God
— appears,

“ appears, not working Deliverance by halves, not
 “ co-operating with sinful Man, not restoring his
 “ depraved Faculties,” p. 83. l. 8. This is true,
 with respect to Christ’s Work of Redemption. In
that, indeed, he did not restore our depraved Fa-
 culties. But did he not in satisfying for Sin, lay
 a Foundation for Sin’s Destruction, and the Soul’s
 Restoration, by the Spirit of Grace, sent down
 from Heaven, as the Fruit of his Death, Resur-
 rection, Ascension and Intercession, to restore our
 depraved Faculties? Or to work in us a saving
 Change by Regeneration? But surely he had for-
 got the Apostle’s exhortation, “ That (with respect
 to conversation-Holiness) ye put on the *new Man*,
 (or the regenerate Principle in your Souls, which
 gets the Name of *Man*, from its being seated in
 all the Faculties of the Soul, and extending its In-
 fluence unto all the Members of the Body, so far
 as it prevails; and of the *new Man*, as it is the
 new-creation Work of God the Holy Ghost in the
 Heart, and as it is the Image of Christ in us, who
 is the *new* and heavenly *Adam*) which after God is
 created in Righteousness, and true Holiness, Eph.
 4. 24. And have put on the *new Man*, which is
 renewed in Knowledge after the image of him that
 created him, Col. 3. 10.—And thus he says,
 “ When we hear one describing to us how he first
 “ obtain’d peace with God, if we find him tak-
 “ ing pains to inform us of the influences of grace
 “ he felt in his heart, and the operations of the
 “ Spirit leading him on to conversion, we may
 “ safely say, This is a spirit that speaks of him-
 “ self; this is not the true grace of God,” p. 362.
 l. 12. And, “ Whenever our preachers find *the*
 “ *heart* made mention of in any text, they imme-
 “ diately dream of *heart-work*,” p. 364. l. 5. From
 hence it appears to me, that Mr. S——n opposes the
Whole of the Holy Spirit’s work of Grace in the Heart,
 having never experienced it in himself; and that

he allows no Grace inherent, but will have nothing bear the Name of *Grace*, but that which is without us, which was display'd in the Atonement of Christ; and also, that he will have no more intended by *believing with the heart*, than a bare Assent of the Understanding to the Truth, in answer to the Profession made of it with the Mouth; as is plain from what follows: Or at most, he will have no more intended by believing with the heart, than a natural Love to the Truth, that Christ dy'd for Sinners: Whence natural Men please themselves with a Notion that he dy'd for them, for the Pardon of their Sins, that they may save themselves by their own Obedience; which is very far from that supernatural, and universal Love of the Truth, in chusing and embracing it in all its Parts, by the Will and Affections, which follows upon the Spirit's saving Illumination of the Understanding, and which is to be found in all those, and in those only, that are truly regenerate, or born of God.—But, Sir, I am to give you my Thoughts,

x Secondly. On Mr. S——n's Deficiency in his Definition of justifying Faith.—I have given a Hint of this already, but now shall pursue it more fully.—And Mr. S——n brings in one of his Antagonists, saying, “Can this bare Persuasion be of any manner of advantage to our persons?” And if he should proceed to say, *No surely*; he adds for himself, “I would then confidently conclude it “was the very spirit and style of him, who after “deceitfully undermining the first words God ever “spoke to man, adventured to say, *Ye shall not “surely die*,” p. 85, l. 21, &c. Again, he says, “Whereas nothing is more easy to be understood “than the belief of a truth, or one's being persuaded that a report is true,” p. 283. l. 24. And again, “but this much may be said in the general,

“ ral, that if by any of them more be understood
 “ than the simple knowledge or persuasion of the
 “ truth, then something more than faith is under-
 “ stood, something more then is necessary to jus-
 “ tification,” p. 370. l. 23. And thus he speaks
 elsewhere; but the places quoted are sufficient to
 evince, that he asserts justifying Faith to be no
 more than a bare Persuasion of the Truth, i. e.
 of the Atonement, or that Christ dy’d to save
 Sinners; and here observe, That he makes this
 simple Persuasion *necessary* to Justification.

✕ But, Sir, The Scripture Doctrine, concerning
 justifying and saving Faith, is much more than a
 bare Persuasion of the Truth of the Gospel’s Re-
 port, That Christ dy’d for Sinners. Tho’ it’s true,
 That this Report is the solid Ground of Faith,
 in its direct Act, towards its Object; for, if Christ
 had not dy’d for our Sins, and rose again for our
 Justification and Salvation, there wou’d be no
 Ground for a Sinner to believe on the Saviour, for
 his own Justification and Salvation. And this Re-
 port, as manag’d on the Heart, by the Spirit of
 Faith, gives the Lord’s People their first Encou-
 ragement. While they hear, not the outward Re-
 port of the Word barely, but the Spirit’s Voice
in the Word, enlightning their Minds in, and per-
 suading them of the Word’s Reality, there is a
 Ray of Light breaks in, unto some Degree of
 Hope, in a *Who can tell* but he dy’d for *me*? And
 when the Spirit of Faith hath given the Soul, by
 his Regenerating Grace on the Heart, a Principle
 of Faith, and presents to its Mind the Ground of
 Faith; he draws out this given Principle, into
 Acts of Faith, by presenting to the Mind, and
 applying to the Heart for Encouragement, some
 or other of those Scriptures, which require Sinners
 to believe on the Saviour for Justification and Sal-
 vation. Such as, “ Look unto ME; and be ye
 B saved.”

he allows no Grace inherent, but will have nothing bear the Name of *Grace*, but that which is without us, which was display'd in the Atonement of Christ; and also, that he will have no more intended by *believing with the heart*, than a bare Assent of the Understanding to the Truth, in answer to the Profession made of it with the Mouth; as is plain from what follows: Or at most, he will have no more intended by believing with the heart, than a natural Love to the Truth, that Christ dy'd for Sinners: Whence natural Men please themselves with a Notion that he dy'd for them, for the Pardon of their Sins, that they may save themselves by their own Obedience; which is very far from that supernatural, and universal Love of the Truth, in chusing and embracing it in all its Parts, by the Will and Affections, which follows upon the Spirit's saving Illumination of the Understanding, and which is to be found in all those, and in those only, that are truly regenerate, or born of God.—But, Sir, I am to give you my Thoughts,

X Secondly. On Mr. S——n's Deficiency in his Definition of justifying Faith.—I have given a Hint of this already, but now shall pursue it more fully.—And Mr. S——n brings in one of his Antagonists, saying, “Can this bare Persuasion be of any manner of advantage to our persons?” And if he should proceed to say, *No surely*; he adds for himself, “I would then confidently conclude it
 “ was the very spirit and style of him, who after
 “ deceitfully undermining the first words God ever
 “ spoke to man, adventured to say, *Ye shall not*
 “ *surely die*,” p. 85, l. 21, &c. Again, he says,
 “ Whereas nothing is more easy to be understood
 “ than the belief of a truth, or one's being per-
 “ suaded that a report is true,” p. 283. l. 24. And
 again, “but this much may be said in the gene-
 “ ral,

“ ral, that if by any of them more be understood
 “ than the simple knowledge or persuasion of the
 “ truth, then something more than faith is under-
 “ stood, something more then is necessary to jus-
 “ tification,” p. 370. l. 23. And thus he speaks
 elsewhere ; but the places quoted are sufficient to
 evince, that he asserts justifying Faith to be no
 more than a bare Persuasion of the Truth, i. e.
 of the Atonement, or that Christ dy’d to save
 Sinners ; and here observe, That he makes this
 simple Persuasion *necessary* to Justification.

✱ But, Sir, The Scripture Doctrine, concerning
 justifying and saving Faith, is much more than a
 bare Persuasion of the Truth of the Gospel’s Re-
 port, That Christ dy’d for Sinners. Tho’ it’s true,
 That this Report is the solid Ground of Faith,
 in its direct Act, towards its Object ; for, if Christ
 had not dy’d for our Sins, and rose again for our
 Justification and Salvation, there wou’d be no
 Ground for a Sinner to believe on the Saviour, for
 his own Justification and Salvation. And this Re-
 port, as manag’d on the Heart, by the Spirit of
 Faith, gives the Lord’s People their first Encou-
 ragement. While they hear, not the outward Re-
 port of the Word barely, but the Spirit’s Voice
in the Word, enlightning their Minds in, and per-
 suading them of the Word’s Reality, there is a
 Ray of Light breaks in, unto some Degree of
 Hope, in a *Who can tell* but he dy’d for *me* ? And
 when the Spirit of Faith hath given the Soul, by
 his Regenerating Grace on the Heart, a Principle
 of Faith, and presents to its Mind the Ground of
 Faith ; he draws out this given Principle, into
 Acts of Faith, by presenting to the Mind, and
 applying to the Heart for Encouragement, some
 or other of those Scriptures, which require Sinners
 to believe on the Saviour for Justification and Sal-
 vation. Such as, “ Look unto ME ; and be ye
 B saved.”

saved." "Come unto ME, all ye that labour and
 are heavy laden; and I will give You Rest."
 "Him that cometh unto ME; I will in no wise
 cast out." "Believe on the Lord Jesus Christ;
 and thou shalt be saved." "He that believeth,
 shall be saved." "By HIM all that believe, are
 justify'd from all Things, from which ye could
 not be justify'd by the Law of Moses," &c. And
 when the Holy Ghost brings to the Mind, and
 applies to the Heart any of these precious Words,
 or such like; He thereby draws out the Principle
 of Faith into the call'd-for Act of Faith; or
 sweetly allures the Heart to, and mightily assists
 the Soul in the Act of Faith. So that his Faith,
 as to Principle, by New-creating Grace, and his
 Faith, as to Act, thro' which he is saved, or with
 which his Salvation, by the sacred Word's Decla-
 ration, is inseparably connected, being by Almighty
 Energy, is to him, "Not of Himself, but the
 Gift of God." And yet, as an Act of Faith, is
 the Creature's Act, which God requires, in order
 to his Justification and Salvation; "This is his
 Commandment, that we believe on the Name of
 his Son Jesus Christ:" So he is not saved, as Mr.
 S——n asserts, "Without his performing *any Duty*
 at all," p. 88. l. 5. And this contradictorily e-
 nough with himself, where he asserts Faith's *Necef-*
sity for Justification, p. 370. l. 27. And elsewhere
 says, concerning the Report, "This *must* be be-
 lieved, for justification." And yet notwithstanding
 this his Assertion, he makes our Act of Faith
 nothing at all but Christ's personal Work; where
 with reference to that Text, in which our Lord,
 in answer to the Jews Query, says, "This is the
 Work of God (i. e. that he requires of you) that
 ye believe on him whom he hath sent:" Mr.
 S——n says, "so they could neither understand
 " nor believe, that Jesus came down from heaven
 " to

“ to work the work of God by himself *alone*,” p. 99. l. 3. And thus, p. 369. l. 4. And he also confounds Faith, with the Truth, “ When once “ a man believes a testimony, he becomes possessor “ of a truth; and that truth may be said to be “ *his faith*,” p. 301. l. 9. How strange is this? Is not any Truth, that a Man believes, a distinct Thing, from the Act of his Mind, in giving Credit to it? Is not the former the Object, and the latter the Act which is conversant about it? Nor is what he instantly adds, less strange, “ Yea, we have no idea of truth, but with reference to its being believed.” Surely he had forgotten what our Lord said to the Jews, “ I told you, (*viz.* the *Truth*, of his being the Messiah) but ye believed not.” And if we can have no Idea of Truth, but with reference to its being believed, how is it, that the Truth of the Gospel, is believ’d by some, and disbeliev’d by others? Shou’d he say, It is the Unbeliever only that can have no Idea of the Truth, because he believes it not; Will not what our Lord says, of those who sinn’d against Light, and with Spite, confute him? “ But now have they both seen and hated both Me and my Father:” And to them, “ If ye had been blind, ye should not have had Sin; but now ye say, We see, therefore your Sin remaineth.”— But the Acts of Faith, above hinted, Mr. S——n calls *Jargon*, and says, “ It was not then invented,” p. 309. l. 20. However, I will leave him at present, and return.

+ Acts of Faith then; or the Soul’s Motion from Self to Christ, are what God requires, in order to its Justification and Salvation, and most certainly they are what every true Believer is enabled to perform; and so that Faith which the Gospel requires for Justification, is much more than a simple Persuasion of the bare Report.—It

is *Looking* unto Christ for Salvation, as the Israelites *looked* unto the brazen Serpent for Healing. The brazen Serpent was by God's Appointment, set upon a Pole in the Camp of Israel, that those stung by the fiery Serpents, might look unto it for Healing, and in Looking, they were healed. "It came to pass, that when any Man beheld the Serpent of Brass; he lived." And thus our Lord applies it to Himself, "As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That whosoever believeth in HIM, should not perish, but have eternal Life." It was not enough for a stung Israelite, to hear and believe the Report, That there was a Serpent of Brass lifted up for Healing; but he must *look* unto it, by God's Appointment, for his own Cure; or Death, by the Sting of the fiery Serpent, he must certainly suffer. And so, it is not enough, for a Sinner's Healing and Life, That he hears and believes the Report, That Christ dy'd the Death, for Sinners Life; but he must actually *look* unto HIM, for his own Salvation. And all that look, *live*; and those that look not, must *die* the Death, the Death which their Sins have deserved, which the Law hath pronounced, even the second Death, in unspeakable Misery, to an endless Eternity.—Faith in Christ, for Justification and Salvation, is the Soul's *Coming unto* HIM, for the same, for his own Justification and Salvation. And every poor Sinner that thus comes to the great Saviour, "He will in no wise cast out," but receive him, to the Glory of God.—Faith in Christ, that Faith, with which Salvation is inseparably connected, is the Soul's *Receiving of Him*, not the bare Report of him simply, but HIM, in his Person and Fullness, in all his Offices and great Performances, who is the great Saviour reported, unto all the Ends of Grace, or the Glory of God, and his Salvation,

vation, present and eternal. And “ To as many as thus received, and receive him, He *gave*, he *gives* them, Power, Right or Privilege to become the Sons of God.” Or, He gives them, upon this their Believing in Him, a visible, pleasurable Relation to God, as his Children; and thus makes them Heirs of God, and Joint-Heirs with Him, of the Eternal Inheritance.—Saving Faith in Christ, is the Soul’s *Flying unto* Him, as the Hope, which the Gospel sets before them for Refuge from that awful, that eternal Wrath, which is to come. It is not enough, only to hear, and believe the bare Report, That the Saviour is a Refuge from the eternal Storm; but every Soul that shall be saved, must actually *flee* by Faith into Christ, for himself, for his own Salvation. As it was not enough, for the Man-slayer, under the Law, to hear and believe, That there were Cities of Refuge provided for the Safety of such that were in his Case; but he must hasten, by local Motion, into one of them, for his own Salvation; he must *flee* into the Refuge-City, or the Avenger of Blood wou’d destroy him utterly. And accordingly, saved Sinners, the Heirs of Promise, are declar’d to be such, “ That have *fled* to Christ for Refuge, to lay hold on Him the Hope set before them.—Again, Saving Faith in Christ is, The Soul’s *Relying*, *Staying*, or *Resting* upon Him, as God’s Foundation, laid in Sion, for the Whole of his Salvation, and its own Salvation by him. As says the Apostle, “ Unto You therefore that believe, He is precious.” In the preceding Verse he says, “ Wherefore also it is contained in the Scripture, Behold I lay in Sion, a chief Corner-Stone, (a sure Foundation, as in the Text from whence it’s quoted) elect, precious: and he that believeth on Him, shall not be confounded.” Believing, in this Text, is believing *on* him; or, according

cording to the Metaphor, it is, The Soul's *Resting* the whole Weight of its Salvation upon Christ, that sure Foundation, just as the whole Weight of the Building rests upon its Basis. And unto them which believe, CHRIST is precious. God the Father, who laid this sure Foundation, calls him *Precious*: And Believers, from a Sight, an Heart-attracting Sight of his superlative Excellency, and All-surpassing Glory, in the Exercise of Faith, call him *Precious*. Christ is God's chosen Foundation; and Christ is a Believer's chosen Foundation. A Believer chooses to cast his whole Soul, to rest his whole Weight on Christ, for the Whole of his Salvation; and it is usually at first, with an "If I perish, I perish: I'll not stir an Hair's Breadth from off Christ.—And with respect to the Act of saving Faith, in particular, as *justifying*, it is the Soul's *Submission* to the Saviour's Righteousness, for its own Justification. It's not enough, that a convinced Sinner hears and believes the bare Report, That Christ came to fulfil, and has fulfill'd, all Righteousness for unrighteous Men; but the Faith that God requires, and that a Believer obedientially yields, is that of *Submission* to the complete Obedience of Christ, for his own Justification. The Faith of a Believer respects the Obedience of Christ, in both its Parts, active and passive. As it is *Faith in his Blood*, the Soul sees with a supernatural Eye, and in supernatural Light, its infinite Value and Preciousness, approves of it, as a sufficient Satisfaction to Divine Justice, and seeing the Vanity, and Iniquity of all other Pleas, the believing Soul pleads Christ's Satisfaction alone, for its own Pardon, and resting on Christ's Atonement, it expects no Peace with God, but solely on his Account. And as it is Faith in his active Obedience to the Law's Precepts, to make an unrighteous Person, actively
 and

and perfectly righteous, before a God of strict Justice and flaming Holiness, the Soul sees an All-surpassing and Heart-attracting Glory in it, *bowes* to it most heartily, shrouds itself under the Covert of it most thankfully, puts it on, as its justifying Dress entirely, and desires to be found therein, in all its Approaches to God here, and in the Judgment-Day hereafter, most earnestly.—Thus justifying Faith *submits* to the Saviour's Righteousness, for Justification. And upon every such Believer, this Righteousness *is* unto his complete Justification, and everlasting Salvation. He no longer seeks Righteousness before God, by his own Obedience to the Law; no; he esteems all his own Righteousness, as filthy Rags; he sees the Righteousness of Christ, to be a Royal Robe, and wrapping himself around with it, he *attains* to Righteousness, while he thus *seeks it by Faith*, according to the Gospel. And thus the Apostle Paul speaks, where, describing the Unbelief of the Jews, and of all Unbelievers whatsoever, he says, "They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have *not* submitted themselves unto the Righteousness of God." If Unbelief consists in a *Non-Submission* to the Redeemer's Righteousness; Faith must be a *Submission* to it; and that not only to a Reception of the bare Report concerning it; but justifying Faith in Believers, is a Submission of *Themselves* unto it, or their bowing obedientially to this Righteousness, and receiving it as God's free Gift of infinite Grace, for *themselves*. And thus, "In the LORD, shall one (and every one that shall be saved) say, have *I* Righteousness and Strength." And tho' many Believers can't say by way of Appropriation, as to Assurance of Interest, "In the LORD have *I* Righteousness;" yet every one of them appropriates *this* Righteousness to *himself*,
by

by an entire Submission to it, for his *own* Justification. He most heartily accepts for *himself*, this great Gift of God. His inmost Soul cleaves to this Righteousness; the Sentiment of his Heart is, This is *my* Righteousness, i. e. This is that which I choose, which I desire to be found in for Ever; and his Desires to be found in it, are his shrouding his Soul under the Covert of it, or his putting it on as his *own*. And this Act of Submission to the Redeemer's Righteousness, is that very Act of Faith *specifically*, to which Justification by Grace, in the Word of Promise, is annexed. It is *this* that is our required Duty, in order to Safety. And Assurance of Interest, according to the Promise, is call'd for of every Believer, in the next Place, as his Duty, and his Privilege, for God's Glory, and his greater Joy.— And why shou'd Mr. S——n blame those Gospel Ministers, which he is pleas'd to call, *Modern and popular Preachers*, for putting Souls upon Enquiry, if they have found these, or such like Acts of Faith, in and towards Christ, in themselves? Since no one under Heaven hath any declared Right to the Promises of Life, as they stand in the Book of God, without such Acts being put forth. And since Faith is the Creature's Act, and what God requires, why shou'd he be displeas'd with them, for exciting Men to their Duty? How else cou'd they fulfil their Ministry, in preaching the Gospel of Grace, but in “ Testifying to all, Repentance towards God, and Faith in our Lord Jesus Christ?” Without putting Souls upon Enquiry, if they have experienc'd these Acts of Faith on Christ, or not, how cou'd they feed Christ's Lambs, weak Believers, or warn Unbelievers of their imminent Danger of the Wrath to come, which as an impending Storm, will shortly come down upon all that are out of HIM? — But

Mr. S——n will have all Men to be ungodly, when God justifies them, that is, according to him, in an ungodly, unregenerate State. But that Text won't prove it, "But to him that worketh not, but believeth on Him that justifieth the Ungodly, his Faith is counted for Righteousness." For before any Soul can believe unto Righteousness, he must be the Workmanship of God the Holy Ghost; he must be created in Christ Jesus, unto good Works, and to this of Faith in Christ. By God's justifying the Ungodly then, I think we are to conceive no more than this, that God in justifying a Sinner that believes on the Saviour, don't consider that Man as righteous in himself, but as Ungodly, in his corrupt Nature and Practice; and that the Man himself, when he believes on God thro' Christ for justifying Grace, casts himself beneath the Divine Throne, not in elating Views of his own Goodness, but in the most humbling Prospects of his own Ungodliness, both by Nature and Practice. He sees he wants a perfect Righteousness, he sees there is one in Christ, which by the Gospel God holds forth, to be receiv'd by Faith, and seeing no justifying Righteousness, in or about Himself, he makes out for it to Christ, and to God in him, by Faith. Upon which, *His Faith*; the Object of it, not his Act towards it, the Obedience of Christ, not his exercis'd Grace, *is imputed unto him for Righteousness*, or is the Matter of his justifying Righteousness; while his Act of Faith, as a given, empty, open Hand, gladly receives that free, rich, glorious Gift.—Which brings me to,

Thirdly. Mr. S——n's deriding the Scripture Doctrine of Faith, in its direct and reflex Acts. — And he says, "If we deprive their faith of its hands, feet, and every idea of motion, we shall be at the greatest loss to know what it is," page 282. l. 23. Again, "Hence we hear of the vari-

“ ous acts of faith, direct and reflex. Hence the
 “ faith of reliance, affiance, assurance, the act of
 “ flying, and the act of trusting, a believing
 “ application, appropriation, &c.” page 329.
 line 15.

Here, Sir, Mr. S——n derides the Scripture
 Doctrine of Faith, in its direct and reflex Acts,
 with a Sneer, *Their Faith*, i. e. the popular
 Preachers Faith, that which they profess to have,
 and to exhort others to ; as if it was not that Faith
 describ'd in the Gospel. “ And if we deprive it (he
 “ says) of its hands, feet, and every idea of mo-
 “ tion, we shall be at the greatest loss to know
 “ what it is.” But, blessed be God, that Faith
 which is of his Operation, by the exceeding Great-
 ness of his Power, whereby he rais'd his Son, that
 Precious Faith of his Elect, can never be really
 deprived of its Hands and Feet, nor of its every
 Kind of Motion to its Precious Object, tho' it
 may be depriv'd of these doctrinally, by seducing
 Men of corrupt Minds, who wou'd, if it were pos-
 sible, deceive the very Elect : And when it is thus
 deprived ; no wonder that they, nor any one else,
 according to their Sense, are at the greatest Loss to
 know what it is. If the Wisdom of God in his
 Word, has tho't fit to describe saving Faith, in its
 various Acts, by an *Eye* to see Christ, “ We see
 Jesus :” By an *Hand* to receive him, “ As ye have
 Received Christ Jesus the Lord :” By a *Foot* to
 come to him, “ To whom *coming*, as unto a living
 Stone :” And to denote the Swiftneſs of the Soul's
 Motion to Christ, by *Wings* to fly to him, “ Who
 are these that *fly* as a Cloud, and as the Doves unto
 their Windows ?” And says, “ They have *fled* for
 Refuge ;” how daring is it in any Man, to deride
 these Acts of Faith ! If God himself speaks thus
 in his Word, how bold a stroke upon his Honour
 is it in Mr. S——n, to turn these distinct Acts of
 Faith

Faith, with respect to their Distinction, over to the popular Preachers, as if it was form'd by them, to serve their Turn, as designing Men ! Most surely, it looks, as if he had never experienc'd them in himself, and so ridicules those sacred Things, which he don't understand. And if he hath never exerted any of these Acts of Faith towards Christ for himself, he is yet an Unbeliever, notwithstanding his setting up for a *Non-such* in Faith, in profess Faith, of a bare Persuasion of the Gospel's Report. And what a sad Account will he have to give of his thus despising the sacred Oracles, and the Lord's Ministers, and of his hindring, by his corrupt Doctrine, instead of furthering, the Faith of the Saints ! — He is quite averse to direct Acts of Faith ; and as to its reflex Act, in Assurance of Interest, he will allow of none to arise simply from the Promise made to Believers in Christ ; but turns us over for this to our Obedience ; of which I may hereafter take further notice. Whereas the Holy Spirit frequently assists Believers to put forth a reflex Act of Faith instantaneously, towards the Promise given them, upon their previous direct Act, and as the Spirit of Promise seals them unto Faith's Assurance of Interest, and to Joy unspeakable and full of Glory. And while God in his Promise saith, " Whosoever believeth in Christ, shall not perish, but have everlasting Life ; " what shou'd hinder the Believer from a sweet and solid Persuasion of his own Interest in Christ and his Salvation ? I am sure nothing can do it but his Unbelief, or his Neglect of Duty, to exercise Faith in its reflex Act, that it shall be unto *him*, as the Lord hath spoken.

Again, Mr. S——n says, " We are likewise told, that faith hath two hands, one for taking home Christ to ourselves, and another for giving away ourselves to Christ." (And don't Believers

Give their own Selves unto the Lord, then? Don't they, in Faith's Resignation say, *I am the Lord's?*)

‘ But (says he) if faith must be call'd *an Instrument*,
 ‘ and if it be at the same time maintained, that
 ‘ justification comes by faith only; then I am at
 ‘ full Liberty to affirm, that he who is possessed
 ‘ of the instrument, hand, or mouth, is already
 ‘ justified, without regard to his using the instru-
 ‘ ment, his taking or giving with the hand, or re-
 ‘ ceiving with the mouth. Thus the Artifice by
 ‘ which they wou'd impose upon us, may be very
 ‘ easily discerned,” p. 285. l. 4, &c.

But if we are said to be *justify'd by Faith*, where's the Artifice, in calling Faith an Instrument? Is it not a Word most fit to set forth our Act of Faith, in receiving the Gift of Righteousness, as being in itself, no Part of that Righteousness, by which we are justified? And where's the Imposition of calling Faith an Instrument of our Justification? Can he think, when God says of Christ's Righteousness, “ It shall be imputed unto us, if we believe,” that Faith is not required of us, as a Hand, to receive this Righteousness for our own Justification? If Faith then *is required* of us, to receive Christ's Righteousness, is not Faith's receiving Act impos'd on us as *our Duty*? And if he will have it Imposition, who is the Imposer, God, or Man? If it be God, as most surely HE requires it; why does he lay it upon Men, as being merely *their* Imposition?—But how vainly doth he talk, That if Faith be an Instrument of Justification; then the Man that hath it, is justify'd *without the use of it*! Did ever any assert, That Faith in its Principle, is the Instrument of Justification? Don't all who assert Faith the Instrument; strictly regard Faith in its Act; or the Act of that Hand, in Reception of the Saviour's Righteousness, for which it has a Fitness, resident in the Principle? As in common
 Speech,

Speech, when we say, such or such a Piece of Work was done by this or that Man's Hand; we must infer from thence, that his Hand was active in its Performance, yea, we express as much. Only there is this Difference; in common Works, the Man that doth any Thing with his Hand, is the Agent of what he doth; but in our being justify'd by Faith, we are not the Agents of our Justification; God is the Justifier, the sole Agent in this great Work; and Faith's given, assisted, open and empty Hand, is a mere Recipient, it brings nothing for Justification, but receives all, and is therefore fitly styl'd an *Instrument*. And an Instrument, it cannot be, in Recipiency, without Activity. And therefore, no Man *can* be justify'd by Faith, as an Instrument, without the Use of it.

Once more, Mr. S——n shews his severe Repentment against an Act of Faith for Justification, by calling it a *cruel something*, “ And indeed, a “ cruel something it is: (and then gives his Reason for so doing) “ for it stings to death all who covet, and all who have it. The former it leads “ thro’ a tiresome and gloomy path unto utter “ Darkness; the latter it lulls asleep on the top “ of a precipice, soothes them a while with pleasing “ dreams, then throws them down headlong at “ last,” p. 94. l. 30.

By Mr. S——n's representing an Act of Faith towards Faith's Object, in this Light, or rather, in this dark Hue; it's enough to deter any Person from seeking after it, or attempting it, that can believe what he says to be true.—But if God says, in the unerring Truth of his precious Word, That the Soul that looks to Christ for Salvation; shall be saved by him: That as many as receive Christ, are Sons and Heirs of God: That he that comes unto Christ, shall never hunger, and he that believeth on him, (i. e. by an Act of Faith in coming

ing to him) shall never thirst : That he that eateth Christ, that feeds on his Flesh by Faith, and drinketh his Blood ; shall live by him, and hath eternal Life, &c. how daring is it in Mr. S——n, to contradict it ! And let every Believer say, in Faith's Joy, " Let God be *true*, and every Man (that thus dares to deny, and confront his Truth) a Liar." Sad will be the Account he has to give, at the great Day for these his Lies against God's Truth, and the Saints precious Faith ; which, as it appears to me, he labours earnestly to root out, both as to Principle and Act, from the Heart, and Doctrine and Practice, from off the Earth. But Glory be to God, neither he, nor any other of Satan's Instruments, shall ever be able to effect it. I pity his sad Case, while he appears to me, to be of the Number, of " wicked Men and Seducers, who shall wax worse and worse, *deceiving*, and being *deceived*." But God will have his Witnesses, for precious Faith, in the Earth who shall hold it fast, both in Doctrine and Practice, from a blest Experience of its Truth and Fruit in their Hearts, notwithstanding any Enticements, or Affrightments, which may be suggested to them by any Seducers, to part with it.

And how *weak* is Mr. S——n's Objection against Acts of Faith towards its glorious Object, because of Distance of Place, and as to Bodily Presence, " Christ is in Heaven, and we on Earth," p. 363. l. 9. Can't a spiritual Man exert a spiritual Act of Faith, while he's here on Earth, towards Christ its Object, because he is now in Heaven ? Can't the spiritual Mind of a Man whose corporeal Abode is here on the Earth, ascend to Heaven in an Instant, and have its Conversation there, his City-Trade in Heaven ? How many Thousands of such Ascensions do those experience, who are risen with Christ, by Faith of the Opera-
tion

tion of God. And don't the "Heirs of Promise, when they fly by Faith to Christ for Refuge, lay hold on HIM, who is *within the Vail*, in the Holiest of all, even Heaven itself; whither the Fore-runner is for us entered?" — What can Mr. S———n mean by this Objection? Is it not to inform us, That there is no coming to Christ but by *local Motion*? And that there is no coming to Christ now, but in our coming to public Ordinances? And if we so come with our Bodies, it can't be coming to *Christ*, according to *him*; because Christ, is not corporeally in the Place. So that he must mean, if he wou'd tell us plainly, That there is now, *no coming to Christ at all*, in Reality, because he is in Heaven corporeally. — But blessed be God, for the sure Word of Prophecy. — I now come to

Fourthly. Mr. S———n's Reproaching the Holy Spirit's Witness, in the Word of Promise. — And he says, "However the matter may be bro't about, one thing is plain, that the mysterious Work ascribed to the Spirit, issues in this, to turn the *dead letter* of the scripture into a living principle, and to persuade a man, tho' he be not mentioned in the scripture, either by name or surname, that Christ dy'd for him. And it is no less plain, that if this assisting spirit be the Spirit who speaks in the Scriptures, he must, in this case, whisper something privately to the ear or heart of the sinner; beside what he publicly speaks in the scriptures," p. 34. l. 38, &c. And again, "And I presume, that, with all freedom, I may call, whatever spirit speaks or suggests any thing not already publicly spoken in the scriptures, a *private spirit*," p. 35. l. 16. And thus, "But this is not all: They are also careful to magnify the testimony of some spirit, which they call the divine Spirit, above the written
" testi-

“ testimony of God in the scripture,” p. 446. l. 9.

And is not the Letter of the Scripture, yea, of the Gospel, which in opposition to the Law, is called Spirit, a *dead Letter*, as to any Life-giving Effect, without the Life-giving Influence of the Holy Ghost, therein and thereby, to make the Letter of the Word of quickning Efficacy? If the Word, even the Word that Christ personally spoke when here on Earth, was sufficient of itself to give Life; why did our Lord thus query the unbelieving Jews, “ Why do ye not understand my Speech?” And answer’d it thus himself, “ Even because ye cannot hear my Words.” They heard his Words by their outward Ears, but not with the Ear of Faith. And they did not understand his Speech; because they were not blest with Divine Illumination by the Holy Ghost. And so, with all their natural Capacity, they could not understand, (as no natural Man can discern the Things of the Spirit of God) for want of a spiritual Capacity, a new Nature, a spiritual Understanding given them, by the Almighty Energy, and the irradiating, and Life-giving Influence of the Holy Ghost, in and by the Word of Grace. And this seems to be Mr. S——n’s Case; and so he speaks evil of the Things he understands not, as he also doth of Intimacy with the Deity; as if it was mere *Pretence*, and cunning *Artifice*; which looks as if he had never experienc’d that ineffable Felicity, that All-surpassing Blifs! — But to return: If the written Word alone, or the Gospel in its bare Ministration, was sufficient in itself to give Life, how comes it to pass, That it proves unto some, “ A Saviour of Life unto Life;” and to others, who, naturally, hear the same Sound, “ A Saviour of Death unto Death?” Is it not thus, because, Some are blest with the Life-giving Influences of the Holy Spirit, in and by the Word; while

while his Life-giving Influences of saving Grace, therein and thereby, are suspended from others entirely, and so they are left to sink, notwithstanding their hearing the Words of this Life, into Death eternally? — Again, if the Word of Christ, spoken or written was of itself sufficient, to give Light and Life to his People; for what End did he give them the Promise of the Holy Ghost, to teach them all Things, to guide them into all Truth, and bring all Things to their Remembrance, whatsoever he had spoken, for their Life of Consolation? Was this superfluous? According to Mr. S——n it was. But let me put the Question: Where is the Believer under Heaven, that finds not the Word in itself, whether written, read, thought on, or preached, to be no more than a *dead Letter* unto him, when the Life-giving influences of the Holy Spirit, in and by the Word, are withdrawn? Whatever Mr. S——n may think, The quickning Influence of the Divine Spirit, in and by the Word, unto Acts of Faith on Christ, Love to him, and Joy in him, and unto intimate Communion with Him, and his Father, is the Spring and Sum of all vital Religion; and it's *this* that puts the Difference between a nominal and a real Christian; yea, between true Christians themselves, at different Times, as to their Liveliness, and Deadness. But it's no Wonder, That he that denys the *whole* of the Holy Spirit's Work on the Heart, should deny and reproach it, in any of its *Parts*.

But why this Opposition that he makes to the Holy Spirit's Witness to a Believer's Heart, That Christ dy'd for *him*? Is it not to make room for the Man's own Obedience, to give him that Satisfaction, *without* the Spirit's Witness to the Heart, upon an Act of Faith, by the Word of Promise, which is annexed to it? Inasmuch as he elsewhere

D

says,

says, " The Apostles themselves, cou'd no otherwise know that they belong'd to Christ, but as they were daily influenc'd by the same Spirit." By *Spirit* there, and all along, I think he intends no more than the written Word, which he calls *Spirit*, and their Obedience to it, he makes their sole Evidence. But this the Apostle Paul affirms of the Holy Ghost, " The Spirit *Himself* beareth Witness with our Spirits, That we are the Children of God." And this Witness he always bears, in and by the Word of Promise ; which is and ought to be a Believer's first and chief Evidence of Interest ; and that Evidence which the Spirit gives in our Obedience, is a secondary Evidence to corroborate the first.

But in his Opposition to the Spirit's Witness to the Man, That Christ dy'd for *him* ; he advances this as the Reason, why such a Thing cannot be known, because he is not mentioned in the Book of God, by *Name* or *Surname*.—Let it be granted, That no poor Sinner now upon Earth, is mention'd in the sacred Book by *Name* or *Surname*, and that no Declaration is there made concerning him, under these Characters, That Christ dy'd for *him* : It will not from thence follow, That upon any Soul's first Act of Faith in Christ, his Name doth not stand in God's Book, under this Character of a *Believer*.—I am well persuaded, That the Spirit's Witness to any Man, That Christ dy'd for *him*, is never borne, but upon his previous *direct* Act of Faith on Christ for Salvation ; and the Man's Persuasion of his Interest in Christ's Death, is a consequent, and *reflex* Act of his Faith in the Promise given to every Believer, and so to *him*, under *that* Name.—And so, the Holy Spirit never witnesseth more to the Heart, than is recorded in the written Word ; He always in his Witness, as a Sealing Spirit to Believers, speaks exactly according to, and
in

in and by the Promise: Whence, as well as by his being the promised Spirit, He is styled, "That Holy Spirit of *Promise*," and is not in his *Witness*, as Mr. S ———n most reproachfully says, "a private spirit," that speaks to the Heart, what is not publicly spoken in the Word. As for Instance; When the Spirit of Promise, applies that, or such like Word to the Heart of a Law-convinced Sinner, that sees he has deserved by Sin to die the threatned, even the second Death, for such a Soul's Encouragement, to exert, under the Spirit's assisting Influence, a *direct* Act of Faith on Christ, for the whole of his Salvation, as we have recorded Joh. 3. 16. God so loved the World, that He gave his only-begotten Son, (unto Death, even the accursed Death of the Cross) that whosoever believeth in Him, should not perish, but have everlasting Life: The Soul instantly thereupon, encouraged and assisted by the Spirit of Faith, attempts, and puts forth an Act of Faith on Christ for himself, or for his *own* Salvation, by the great Saviour. This is his *direct* Act of Faith, whether it be Looking, or Coming to him, Relying on him, or Trusting in Christ for himself. Upon this, His Name and Character, as a Believer, stands in God's Book. And instantly, the Holy Spirit may, and he doth frequently, bear Witness to his own Work, on that Man's Heart, That he *doth* look, come to, or rely upon the Saviour, for the Whole of his Salvation, and consequently, that he *is* a Believer in Jesus; whence the Soul discerns it's own Act, and is persuaded of the Truth of it. And immediately, the Spirit of Promise may, powerfully seal the Promise upon that Believer's Heart, That believing in Christ, he *shall not* perish, but *have* everlasting Life. Whence he excites and assists the Soul, to, and in a *reflex* Act of Faith, or a taking of God at his Word, whereby he sets to

his Seal, *That God is true*, in the Promise given him, as a Believer in Christ, That he shall not perish, but have everlasting Life. Upon which that Man, may say instantly and warrantably, in a full Persuasion of his own Salvation, That Christ dy'd for *him*: While God in his Word, assures him of Life, by his Son's Death; the Spirit bears Witness thereof unto his Heart; and his Faith, in its *reflex* Act, receives the Testimony, and joys in the promis'd Grace, as his Eternal Security. Thus the Holy Spirit of Promise whispers, or rather, proclaims aloud to the Heart, no more privately, than God speaks publicly in his Word; and so is *no private spirit*, according to the reproachful Suggestion.

One Thing more, and I have done on this Head. Mr. S——n afterwards asserts, “That no man can know that he shall be saved, or be persuaded of his own Salvation, upon his first believing; but must stay to see the Truth of his Faith, in the Obedience of his Life.”——But most surely, The Truth of any Man's Faith in its first *direct* Act, so far as the Spirit shines upon his Work, and the Soul is conscious to the Nature of its own Act, may be known unto *Himself*, in an Instant. If the Man, in his *direct* Act of Faith on Christ, exerts it, in a superlative Love to the Saviour's Person, and desires to have with HIM, an inseparable Union; if the Man in this his believing on Christ for Salvation, doth it in Love to the *Whole* of Salvation, or with earnest Desire to be saved from *Sin*, as well as Wrath, from all Iniquity, and unto all Purity, for God's Glory, and his Felicity; that Man's Faith is most certainly of the right Kind, or that Faith, which *worketh by Love*; and this he may know instantly, to his Heart's Joy.—I have given this Hint, Sir, as I tho't this Head a proper Place for it; and need say the less, if any Thing, when

I come to what he after asserts.—I am now to give you my Thoughts on,

Fifthly. Mr. S——n's denying the Influence of Gospel Grace, unto Gospel Holiness. — Here he brings in Aspasio, speaking of his appropriating faith, and saying to Theron, " Will this *alienate* your affections from your divine BENEFACITOR? " Will this *irritate* evil concupiscence, or send you " to carnal gratifications in quest of happiness? " Quite the Reverse. When this faith is wrought " in your heart, nothing will be so powerful to " produce holy love, and willing obedience; to " exalt your desires, and enable you to overcome " the world." — To which Mr. S——n takes the liberty to say in his turn, " QUITE THE REVERSE," p. 42 l. 18, 26. — A bold Stroke *this!* — But since Mr. S——n so boldly denies the Influence of Gospel Grace, (or of an appropriating Faith in that Grace, which amounts to the same thing) unto Gospel Holiness; I also may take the liberty to affirm, what He denies, and in his Denial asserts, *Quite the Reverse*. And likewise, that Mr. S——n's Teaching, is quite the Reverse to the Apostles Doctrine: While Paul, that knew well, That Christ loved *him*, and gave Himself for *him*, says of its Influence unto Holiness, for Himself, his Fellow-Apostles, and all the Saints, then, and to Time's End, " For the Love of Christ (while they believed, and believe it by a reflex Act of Faith) *constraineth us*, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto *Themselves*, but unto HIM that died for them, and rose again." And to the constraining Influence of Gospel Grace, unto Gospel Holiness, all the Saints can bear Witness, from their own blest *Experience*, when they are in the Exercise of Faith concerning it, and their own
Interest

Interest in it, from the greatest Believer, even to the very least.—Then, Sir, does not Mr. S——n's Denial of it, look as if he had never experienc'd it? As if he had not *known the Grace of God in Truth*, nor was yet blest with *saving Faith*?

And to what little Purpose is the Instance he brings to prove, what in his Denial he asserts, when he adds, “And accordingly the case will appear, if we attend to matter of fact. The experiment has been tried in the most advantageous manner; and the effects are recorded for our admonition, upon whom the ends of the world are come. Were not the Jews very confident of their peculiar relation to God as his children, and full of the fondest expectations from their Messiah? But what was the result? Jesus tells us, “Now have they both seen and hated both me and my Father, p. 421, l. 27.

But, alas, How little doth this serve his Purpose! What was the carnal, unbelieving Jews Confidence of their national Relation to God as their Father, as they were the natural Offspring of Abraham, the Result of which was Hatred to Christ, and God in Him, to a Believer's Assurance of Interest in Christ, by a Faith in him, that works by Love, to Him and his Father? Most surely, There neither is, nor ought to be any Compare.—But I come to,

Sixthly. Mr. S——n's Turning the Acts of pure Faith, in the Soul's Flight to Christ for Life, into Acts of Love, in Obedience to his Commands.—And he says, “But if we should take these similitudes to refer to the Christian race, wherein all that believe are called to run; then I own there is some propriety in them. He that believes, on hearing the voice of Christ saying, *It is I, be not afraid*; will be ready to reply, *Lord, what wilt thou have me to do? Bid me come unto thee*

“ *thee on the water* ; I am bound to give obedience
 “ at all hazards. If now we understand by the
 “ *storm*, the wrath that is to come, the believer,
 “ knowing that Christ hath done enough to deliver
 “ from it, loves him, takes hold of him, or flies
 “ to him, in obeying his commands, and frequent-
 “ ing every mean of correspondence with him ; ac-
 “ cording to the word that Jesus left with his
 “ disciples, while he should be absent from them ;
 “ *If a man love me, he will keep my words ; and*
 “ *my Father will love him, and we will come unto*
 “ *him, and make our abode with him.*” page 364.
 line 27.

Here, Sir, we may observe two Things. As, 1.
 That Mr. S——n turns the Soul's Flight to Christ,
 for Deliverance from the Wrath that is to come,
 into a Believer's Running the Christian Race, in his
 Life, by Love's obedience ; and says, he *flies to*
Christ, in obeying his Commands. Whereas the Scrip-
 tures teach us, That the Soul's Flight to Christ,
 for Deliverance from Wrath, is alone by Faith.
 As the Man-slayer fled from the Wrath of the A-
 venger, to the City of Refuge. Upon which Flight
 by Faith, every Soul that *flee*s becomes, declara-
 tively, an *Heir of Promise*, of that great Promise of
 Eternal Life, which God has made in his Word,
 unto all that believe in Jesus ; and is instantly
 thereby, for ever safe from Eternal Wrath. Thus,
 “ By HIM, (by Christ fled unto by Faith) all that
believe, are justify'd from all Things.” And this
 Justification, is “ Justification of *Life*,” that has
 in it, an Eternal Discharge from all Sin, for which
 the Divine Law, condemns to Eternal Wrath and
 Death ; and this the Soul has, by virtue of Christ's
 passive Obedience ; it is thus justify'd by his *Blood*,
 upon the Soul's Flight by Faith unto it : “ Him
 hath God set forth as a Propitiation, thro' *Faith in*
his Blood.” Again, Justification of Life, has in it
 an

an indefeasible Right and Title to Eternal Life, as the justify'd Person is accounted, and shall be dealt with, as one that is actively, and perfectly righteous, according to the Law's strictest Demands, by its most extensive Precepts; and this the Soul has by virtue of Christ's active Obedience; it is thus justify'd or made righteous by the *Obedience* of that *One*, the Man Christ Jesus, upon its Flight unto it by Faith; this Righteousness, being *imputed* unto them that *believe*.—Now, Sir, If a believer is thus blest with this Justification of Life, upon his first Flight unto Christ by Faith, what Room is there left for him to fly for Deliverance from Eternal Vengeance, by his own imperfect Love's Obedience? Most surely, none at all.—But,

We may observe, 2. That Mr. S——n places the Motive of a Believer's Obedience of Love, or his obeying Christ's Commands, in a *Fear* of the Wrath that is to come, for Deliverance from which, he thus flies to Christ, as he says, by his own Obedience. And this Obedience, he says, a Believer is bound to give at *all Hazards*, that is, according to him, at the Hazard of the Loss of his Soul for Ever. This *Love*, then, which he speaks of that a Believer hath to Christ, if it be no other than he declares, is merely Selfish. I suppose he means, by Love to Christ, The Man's being pleas'd that Christ dy'd for his Sins, in case he himself will be obedient, and do his Part, by his own Obedience of Life unto the End. And still this lies at the Bottom, That if he does not continue to be obedient it must be at the *Hazard* of his *Soul*, he will be expos'd to the Wrath that is to come.—And what can such an Obedience be, but mercenary? Most surely, it is legal, and not evangelical.—And I can't but think, That by Christ's Righteousness, of which he all along speaks, he understands no more than his passive Obedience, or his dying for our
Sins,

Sins, in case we will be obedient ; and that he puts our Love in obeying Christ's Commands, in place of Christ's active Obedience, whereby, thro' his Atonement for the Pardon of our Sins, we are to make ourselves righteous, unto Life Eternal. And that from hence it is, that he militates so strongly against a Believer's Assurance of Faith, and says, no Man can know that Christ dy'd for *him*, but by his own Obedience, if therein to the End he continues firm. And what is this but, Christ merited, that we might merit, or interest ourselves by our own Obedience in his Atonement ? Whence it appears to me, that Mr. S——n, is upon the same Bottom with all natural Men, and under the Covenant of Works, the Voice of which is, *Do and live*.

Whereas a true Believer's evangelical Obedience to Christ's Commands, springs from quite different Motives, and is directed unto very different Ends. Such a Man, and every Man, that is a spiritual Man, obeys; not *for* Life, but *from* Life ; from a Principle of spiritual Life, which is Love to God, and Christ, and the Holy Ghost in the Heart, wrought in him by new-creating Grace ; and from an unalienable Title to Life Eternal, given him by the great Promise of God, that cannot lie, given him in the sacred Word, upon his Flight unto Christ by Faith : and so his Obedience flows from Love, and not servile Fear, and is grateful Duty, and not legal Slavery. — Again; a true Believer's Gospel Obedience to Christ's Commands is directed to Ends differing vastly from those of all Mercenaries ; viz. to the Glory of the Father in his Love ; to the Glory of Christ in his Grace ; and to the Glory of the Holy Ghost as the Comforter in Office, in which his Grace shines with innumerable Rays, and in various Displays ; and

E

like-

an indefeasible Right and Title to Eternal Life, as the justify'd Person is accounted, and shall be dealt with, as one that is actively, and perfectly righteous, according to the Law's strictest Demands, by its most extensive Precepts; and this the Soul has by virtue of Christ's active Obedience; it is thus justify'd or made righteous by the *Obedience* of that *One*, the Man Christ Jesus, upon its Flight unto it by Faith; this Righteousness, being *imputed* unto them that *believe*.—Now, Sir, If a believer is thus blest with this Justification of Life, upon his first Flight unto Christ by Faith, what Room is there left for him to fly for Deliverance from Eternal Vengeance, by his own imperfect Love's Obedience? Most surely, none at all.—But,

We may observe, 2. That Mr. S———n places the Motive of a Believer's Obedience of Love, or his obeying Christ's Commands, in a *Fear* of the Wrath that is to come, for Deliverance from which, he thus flies to Christ, as he says, by his own Obedience. And this Obedience, he says, a Believer is bound to give at *all Hazards*, that is, according to him, at the Hazard of the Loss of his Soul for Ever. This *Love*, then, which he speaks of that a Believer hath to Christ, if it be no other than he declares, is merely Selfish. I suppose he means, by Love to Christ, The Man's being pleas'd that Christ dy'd for his Sins, in case he himself will be obedient, and do his Part, by his own Obedience of Life unto the End. And still this lies at the Bottom, That if he does not continue to be obedient it must be at the *Hazard* of his *Soul*, he will be expos'd to the Wrath that is to come.—And what can such an Obedience be, but mercenary? Most surely, it is legal, and not evangelical.—And I can't but think, That by Christ's Righteousness, of which he all along speaks, he understands no more than his passive Obedience, or his dying for our
Sins,

Sins, in case we will be obedient ; and that he puts our Love in obeying Christ's Commands, in place of Christ's active Obedience, whereby, thro' his Atonement for the Pardon of our Sins, we are to make ourselves righteous, unto Life Eternal. And that from hence it is, that he militates so strongly against a Believer's Assurance of Faith, and says, no Man can know that Christ dy'd for *him*, but by his own Obedience, if therein to the End he continues firm. And what is this but, Christ merited, that we might merit, or interest ourselves by our own Obedience in his Atonement ? Whence it appears to me, that Mr. S——n, is upon the same Bottom with all natural Men, and under the Covenant of Works, the Voice of which is, *Do and live*.

Whereas a true Believer's evangelical Obedience to Christ's Commands, springs from quite different Motives, and is directed unto very different Ends. Such a Man, and every Man, that is a spiritual Man, obeys, not *for* Life, but *from* Life ; from a Principle of spiritual Life, which is Love to God, and Christ, and the Holy Ghost in the Heart, wrought in him by new-creating Grace ; and from an unalienable Title to Life Eternal, given him by the great Promise of God, that cannot lie, given him in the sacred Word, upon his Flight unto Christ by Faith : and so his Obedience flows from Love, and not servile Fear, and is grateful Duty, and not legal Slavery. — Again; a true Believer's Gospel Obedience to Christ's Commands is directed to Ends differing vastly from those of all Mercenaries; viz. to the Glory of the Father in his Love ; to the Glory of Christ in his Grace ; and to the Glory of the Holy Ghost as the Comforter in Office, in which his Grace shines with innumerable Rays, and in various Displays ; and

E

like-

likewise, to the Advance of God's Glory, by his increasing Felicity, in a growing Conformity to Christ's Image, a nearer and sweeter Communion with him here, and an Approbation by him, with respect to Service, unto rising Honour, Glory and Praise hereafter. A Believer obeys not from slavish Fear, but from Love's Liberty; not from Self-Love, but from Love to God; not for his own Safety, but for God's Glory; and this is what he aims at supremely, while in a Course of Obedience, he seeks his own Felicity subordinately. And thus his Obedience is filial and noble, according to the Gospel, and not slavish and legal. As a *Son of God*, an Heir apparent, that is *no more to become a Servant*, a servile Servant, he walks in Duty with a Childlike Liberty. Being *married unto Christ*, as *risen from the Dead*, join'd with HIM in an inseparable Marriage-Union, he *brings forth Fruit unto God*. Being *bought with a Price*, the invaluable Price of the Redeemer's Blood, he *glorifies God, with his Body, and with his Spirit, which are his*. As a *dear Child of God*, he walks before him, *unto all Pleasing*. In *Love to Christ*, he *keeps his Commandments*; that in this way of Duty he may grow in *Conformity to his Image*, unto which he was of old *predestinated*; and enjoy more fully, the promis'd Felicity of Communion with God *in Love*. And thus he *labours*, that he *may be accepted of Christ*, with respect to Service, and receive his Approbation hereafter, to the endless Honour of his great Master's Grace, and therein and thereby, unto his own increasing future Bliss, while he thus *runs his Race*, for that *promis'd Crown*; and not that he may be delivered from the Wrath that is to come. — But, Sir, I am to notice,

Seventhly. Mr. S——n's placing Believers when they sin, under the Curse of God, and in danger

danger of the Wrath to come.—And he says, “No
 “ confessor of the Christian faith, can find any
 “ ground in the scripture to think, with the po-
 “ pular doctrine, that his sins are less displeasing
 “ to God than those of other men; that they ex-
 “ pose him less to the divine wrath, or make him
 “ less obnoxious to the curse of that law, which
 “ faith, *Cursed is every one that continueth not in all*
 “ *things written in the book of the law to do them.*
 “ If any man imagines, on account of some acts
 “ of faith he has exerted, that his sins expose him
 “ only to some fatherly chastisements in this life,
 “ and not to the curse of the divine law, and the
 “ wrath to come, he is ignorant both of the gospel
 “ and of the true God,” p. 419. l. 8.

This Quotation, Sir, may be divided into three Parts. 1. That the Sins of Believers, are no *less* displeasing to God, than the Sins of other Men. 2. That they expose him no *less* to the Divine Wrath, or make him no less obnoxious to the Curse of the Law. And 3. That *notwithstanding Acts of Faith*, exerted on Christ, a Believer's Sins, expose him, not only to fatherly Chastisements in this Life, but also to the Curse of the Law, and the Wrath to come: And if any Man think otherwise, he asserts him to be ignorant of the Gospel and of the true God.—To each of these, I shall just glance.—And

1. That the Sins of Believers, are no less displeasing to God, than the Sins of other Men.—This I grant: That as the Divine Being, is a God of infinite Holiness, He cannot but hate Sin, all Sin, even the Sin of Believers, as it is a direct Contrariety to his infinite Purity; and in that respect, He is as much displeas'd with the Sins of Believers, as with those of other Men. Yea, I will add, And much more is God displeas'd with

the Sins of Believers, than with the Sins of others, because of that near, that high Relation, in which their Persons stand unto Him, in his Dear Son, and those singular Favours, which he hath bestow'd on them, which give their Sins much greater Aggravations. And a GOD of infinite Holiness, a GOD of Judgment, who weighs all Mens Actions, must needs be displeased with all Sin, and more or less, according to the greater or lesser Degree of its Aggravations.—But, as the Divine Being is a GOD of strict, revenging Justice, to punish the Injury done by Sin, to his infinite Glory; in this regard, I confidently deny, That God is at all displeased with the Sins of Believers, as he is greatly, with the Sins of other Men. With the Eye of his Omniscience, he sees and hates all Sin; but with the Eye of his strict Justice, to punish, “HE hath not beheld Iniquity in Jacob, nor Perverseness in Israel.” No:—HE hath transferred all the Sins of his People, from them, to his sinless Son; Christ has made for their Sins a full Satisfaction; God has witness'd to it, by his Son's Resurrection, as their Head, in their Room and Stead; and now it becomes a Matter of Justice, as well as Grace, to pardon and justify every Soul that believes in Jesus, and in God that rais'd him from the Dead, for his own Justification. And in such a Man, God, with the Eye of revenging Justice, sees no Sin, nor has he the least vindictive Displeasure against that Man, on account of his Sin. Tho' in Fatherly Displeasure with Believers for their Sins, which flows from his infinite Love to their Persons, he may and doth chastise them in the present Life, to display his Holiness, and to make them Partakers of it, to their increasing Bliss.—But

2. That the Sins of a Believer expose him no less

to

to the Divine Wrath, or make him no less obnoxious to the Curse of the Law, than the Sins of other Men.—This, Sir, is as false, as God's Word is true. And neither Mr. S——n, nor any that think with him, can produce one Text, to prove that any Believer, for Sin, is under God's Curse. The Whole of the Gospel runs quite the other Way, and declares the direct contrary. “Christ hath redeemed us from the Curse of the Law, being made a Curse for us.” And, “Blessed is that Man, unto whom the Lord imputeth not Sin.” But, “Imputeth Righteousness without Works.” And who is *he*? It is every one that believeth in JESUS. “Even we, says the Apostle, have *believed* in Christ, that we might be *justified* by the Faith of Christ.”—But to what is said above, I shall speak more fully, by glancing at what Mr. S——n asserts,

3. That *notwithstanding Acts of Faith*, exerted on Christ, a Believer's Sins expose him, not only to fatherly Chastisements in this Life, but also to the Curse of the Law, and the Wrath to come.—And how well it is for Believers, that this Assertion is false! Mr. S——n's Gospel, if so it may be called, is *another* Gospel, and *not* the Gospel of CHRIST. In Christ's Gospel we are told, by HIM who is the AMEN, the *faithful and true Witness*, (Good News indeed!) “Verily, verily, I say unto you, He that *believeth on ME* hath Everlasting Life.” He *hath it*, whoever, or whatever, contradicts it; He *hath it* by an irreversible Grant of it; He *hath it* in Begun-Possession; and shall *have it* in its full Completion, maugre all Opposition. And here let our Faith rest on this faithful Word of Christ, and on Christ in his Word, as on its solid and immoveable Basis, in a full Persuasion of Interest in Christ, and his great Salvation. Again, let

let us hear him tell us the Privilege of all those, who by him believe in God, who sent him, “ Verily, verily, *Amen, amen*, I say unto you, He that heareth my Word, and *believeth* on HIM that sent me, *hath* Everlasting Life :” And what then? If he sin, shan’t he fall under the Curse and Wrath of God, for his Sin? No, adds our Lord, “ And shall not *come* into Condemnation; but is *passed* from Death (in the Law’s Curse, and God’s denounced Wrath) unto Life;” that is, unto the Life of complete Justification, which is of an endless Duration, and unto an indefeasible Right, to the Life of Eternal Glorification in ME, who am his Life and Everlasting Salvation. And again, Let us hear him tell us by his Fore-runner John, who it is that the Curse and Wrath of God abides upon, “ He that believeth on the Son hath Everlasting Life, and he that believeth *not* the Son shall not see Life; but the *Wrath of God* abideth *on him*. —So that, if we believe the Gospel, we must say, That Believers, who have fled unto Christ by Faith, for Refuge from the Wrath to come, are in HIM for ever safe from all Danger of that dreadful Storm; and, That it’s not Believers, but Unbelievers, for Sin, and especially for that great Sin of Unbelief, that the Wrath of God, by the Law’s Curse, abides upon.—Believers, when they sin, cannot be expos’d to the Law’s Curse and the Wrath to come, because this is incompatible with their *State* of Justification, which is Eternal. Mr. S——n, by placing Believers under the Curse for Sin, puts them into the same State with Unbelievers: But tho’ he doth this declaratively; neither He, nor any of the Powers of Darkness, shall ever be able to do this really. Upon a Believer’s first Act of Faith on Christ, he passes, by God’s Appointment, into a glorious and unalterable

ble *Change* of State. He is not justify'd only one Day when he believes, and condemn'd the next when he sins, as an Unbeliever : But that same abundant Grace, that immutable Grace which justify'd him at first, abounds towards him always, yea, it super-abounds over all his abounding Sin, and holds him for ever *fast* in his State of Justification, unto his everlasting Salvation. And amidst a thousand Changes in himself, as to his Persuasion of his Justification, God's justifying Act of Grace, which at first pass'd on him in Christ's imputed Righteousness, which his Faith received and embraced, knows no Change, nor has in it the least *Variable-ness, nor Shadow of Turning* ; but once a Believer, once justify'd, he abides always such ; and is and shall be in Christ for ever, no other than a *blessed Man* !—It is the peculiar Glory of the *Gospel*, That it puts a Believer into such a State of Blessedness, from which he can *never fall* ! Our Lord “ came that we might have Life, and that we might have it more abundantly,” even all that Life which the first Adam lost, and Life of an higher Kind, of superlative Degree, and of an endless Perpetuity. Perfect Adam, in Paradise, knew nothing of this ineffable Bliss : His Happiness was *conditional*, and dependent on his *own* Obedience, and thus it was soon lost. But a Believer's Life and Bliss, to him, is absolutely *free*, and dependent only upon CHRIST's Obedience, upon *his* immutable Person, and perfect and everlasting Righteousness ; and thus, it shall last unto endless Ages. Adam's Standing was *in Himself*, upon his *own Bottom* ; and so, from the Heights of paradisaical Bliss, he presently tumbled down. But Believers stand in CHRIST, upon HIM, that *sure Foundation* ; and so their *Standing in Grace*, and in this Grace of Justification, unto spiritual and eternal Life and Bliss, is for *ever firm*.
The

The Heirs of Promise here by Faith, may bathe themselves in Pleasures, until Vision takes Faith's Room, and they see God Face to Face, and live in, and dive into those immense Pleasures, which are at his Right-Hand for evermore. For, "*Life and Immortality* are thus brought to *Light* by the Gospel;" from which a Believer can *never, never fall*.—And if Mr. S——n, or any other Person, says otherwise, mayn't we justly retort in his Words, and say, "He is ignorant of the Gospel, and of the true God? Of that God of Truth, who hath given his great Word for a Believer's eternal Justification, and his Freedom from everlasting Condemnation?—I proceed to,

Eighthly. Mr. S——n's making our Love to Christ, in continued Obedience of Life, the Condition of our Salvation.—And he says of a Believer, who cou'd find no true rest, till he heard that Christ thro' the eternal Spirit offered himself without spot unto God: "And tho' we cannot speak
 " to him in the style wherein Evangelista addresses
 " Neophytus; yet we may warantably commend
 " him to God, and to the word of his Grace,
 " which he has professed; assuring him that that
 " word is able to *save him if* it abide in him, *if* he
 " continue to love and obey it from the heart;
 " otherwise he shall have his part with hypocrites
 " and unbelievers; even as Jesus said to those
 " Jews which believed on him, *If ye continue in*
 " *my word, then are ye my disciples indeed; and ye*
 " *shall know the truth, and the truth shall make you*
 " *free,*" p. 362. l. 26.

Here, Sir, Mr. S——n suggests what he elsewhere expresses, That a Believer may *cease* to be a Believer, and again become an Unbeliever; which can never be the Case with any true Believer in Christ. No:—That same exceeding Greatness of *Power*, by which God rais'd his Son from the Dead,

to die no more, and by which God quickens and raiseth a dead Sinner, in giving him a Principle of Faith, doth and will secure him for *ever* from becoming again an Unbeliever. The *Work of Faith* shall be *fulfill'd in him*, by Almighty Power. This *good Work begun*, the Power of God will *perform*. He is and shall be *kept in Faith*, and thro' it by the Power of God unto *Salvation*; and so shall die no more, or become again an Unbeliever, to have his Portion with Hypocrites in the Lake of Fire, which burneth for ever and ever, as the bitter Fruit of eternal Condemnation.—Again, Mr. S——n here says of the Word of Grace, “That that Word is able to *save him*, (i. e. the Believer) *if* it abide in him, *if* he continue to love and obey it from the Heart.” By which Obedience he intends the Obedience of Love to the Word's Precepts in a Believer's Life: And this *if*, which he puts in, makes his Obedience the Condition of his Salvation. Whereas a Believer's Obedience of Love in Life is *not* the Condition of his Salvation. He is “*saved by Grace thro' Faith*.” Before he is able to strike one Stroke in good Works, or perform one Act of new Obedience, he must be “God's Workmanship created *in Christ Jesus*, (in an inseparable Union unto his Person, and the Fulness and Eternity of his Life) unto good Works; (and thence has a never-failing Spring for their Performance) which God hath before ordained that he should walk in them.” All those good Works which a Believer shall perform, and sufficient Grace for their Performance, were Matters of God's Fore-appointment, and not made the Condition *of*, but the ordained Way *in* which he should walk, for God's Glory and his own Joy, unto everlasting Salvation. A Believer's Obedience of Love in Life, is an ordained Part of the Whole

of his Salvation ; and being saved *to* those good Works he doth, as a saved Soul, and in his Way to full Salvation, they can be of this, in no wise, the Condition.—And this our Lord said to those Jews which believed on him, “ *If* ye continue in my Word, then are ye my Disciples indeed ; and ye shall know the Truth, and the Truth shall make you free :” By this *If*, which our Lord puts, we are not to think, as I conceive, that Jesus made their Continuance in his Doctrine the Condition of their *being* his Disciples, nor of their *Freedom* from Sin’s Guilt, and God’s Curse and Wrath ; for that they *were*, and *had* already, as Believers on HIM, and Receivers of his Doctrine, who was the Truth, and spake the Truth unto them ; but only that he excited them to their Duty, in a Continuance by Faith in HIM, and in the Truth of his Doctrine, in order to their greater Privileges which were connected with that Continuance, in an *Apparency* to themselves, and to all of their being *his* Disciples, and in a fuller Enjoyment of that Freedom from Guilt and Wrath, which they already had by Faith. As Jesus said to the Eleven Apostles, after Judas was gone out, who were already *indeed* his Disciples, by this shall all Men know that ye *are* my Disciples, *if* ye love one another, John 13. 35. And herein is my Father glorify’d, that ye bear much Fruit, so *shall* ye be my Disciples, Ch. 15. 8. It is an *Apparency* of their Discipleship to themselves and others, that our Lord here speaks of ; and his Words don’t in the least imply, That their Performance of the Duties he call’d them to, was the Condition of their *being* his Disciples ; or that upon their partial Non-compliance with their Duty, they shou’d have their Part with Hypocrites and Unbelievers eternally. And in like manner I understand what our Lord spake to those Jews who
believed

believed on him, “ If ye continue in my Word, then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.”

And again Mr. S——n says, “ The simple belief of the truth, is the only spring of all true holiness, of all love and obedience to God. He who, perceiving the divine love to sinners of all sorts, without distinction, manifested in the Atonement, is thereby led to love the atonement and the divine character appearing there, and so to enjoy the promis’d comfort resulting thence to the obedient, comes at the same time to know his particular interest in the atonement,” p. 428. l. 28.

Here again Mr. S——n makes our Obedience of Love in Life the Condition of our Salvation ; as without this, the Atonement will be of no Benefit to us : The only Comfort resulting thence, being “ *to the Obedient.*” Whereas the Comfort resulting from the Atonement lies in this, That God gave his Son to Death for the Life of Sinners, that Christ laid down his Life for his Sheep, for his Own, among all Nations of Men, both of Jew and Gentile ; (and not as he says, “ For Sinners of all Sorts without Distinction,” or for the whole World of Men universally) and that thence the Gospel calls Sinners indefinitely unto Faith in Christ and his Atonement for themselves, and that merely under the Character of their being *Sinners*, (and so there’s room for the vilest to come in) and not under the Character of their being *Obedient* by Love in Life. But the Sinner’s Obedience, according to Mr. S——n, must interest him in Christ’s Atonement, and that it is by *his Obedience* he comes to *know* his particular Interest : Whereas it is by Faith’s Obedience only, in its direct Act on Christ, that any Sinner *has* a declared Interest in HIM and his Atonement, by God’s written Word ; and it

is by his reflex Act of Faith on God's Promise given to Believers in Christ, that he comes to his first and warrantable *Persuasion* of Interest, without the Consideration of his Love in Life's Obedience. And when Love in Life is drawn forth, so that he has in that respect his *Fruit unto Holiness*, the Holy Ghost, in a secondary Way, may and doth bear Witness to that Man's Heart, That the *End* of this his Course shall be *Everlasting Life*. Which, as a corroborating Evidence, gives him an additional Fulness of Assurance as to his own Interest in Christ's Atonement; but not in the least that his Interest therein was or is dependent upon his being *Obedient*. No; the Atonement made for him, which he by Faith received as a chief Sinner, *secures* his Obedience for ever. And it is the Faith of this Grace that enlargeth his Heart to run his Race in Love's Obedience.

And as to that Love to God, and to Christ's Atonement, and to the Divine Character appearing there, which Mr. S——n speaks of, it appears to me to be no more than *Self-Love*; or at most the Man's being pleas'd that God appears so gracious as to set forth Christ's Atonement for him to interest himself in it by his own Love to it, in being in his Life obedient. And so the Love of God, and of Christ therein, will be found to be no more than this, that we thereby have an Opportunity to *love ourselves* for our *own Safety*, and in case we do not we must perish *eternally*.——But, I must notice,

Ninthly. Mr. S——n's false Accusation of all those who assert the Necessity of direct Acts of Faith in order to Justification, as making Faith our justifying Righteousness.—And he says, “ The
“ highest decency certainly requires, that the dif-
“ ference between what is holy and what is pro-
“ fane shou'd be set forth in the strongest colours;
“ espe.

“ especially when the greatest pains are taken to
 “ make that difference disappear, to confound hu-
 “ man efforts (i. e. in direct Acts of Faith, to
 “ which the Ministers exhort) with the divine
 “ righteousness,” p. 87. l. 9. — And again, “ It
 “ wou’d be too tedious to take particular notice of
 “ all these forms of expression. But one thing in
 “ the general may be freely said, that where the
 “ faith necessary to justification is described, every
 “ epithet, word, name, or phrase, prefixed or sub-
 “ joined to FAITH, not meant as descriptive of
 “ the truth believed, but of some good motion,
 “ disposition, or exercise of the human soul about
 “ it, is intended, and really serves, instead of
 “ clearing our way, to blindfold and decoy us ; to
 “ impose upon us, and make us take brags for
 “ gold, and chaff for wheat ; to lead us to esta-
 “ blish our own, in opposition to the divine Righ-
 “ teousness,” p. 329. l. 29.

Here, Sir, Mr. S——n will have nothing else
 but the Truth believed to be the sole Requisite for
 Justification, without any good Motion, Disposi-
 tion, or Exercise of the human Soul about it. But
 did ever any Man talk at this wild Rate ! How
 can the Truth be *believed* without the Exercise of
 the human Soul about it ? Is not the Assent of the
 Understanding to the Truth declared, which he all
 along inculcates as necessary to Justification, the
 Exercise of the human Mind about it ? If Submis-
 sion to the Redeemer’s Righteousness is required,
 can that Submission to it be without an Act of
 Faith in the human Soul receiving it ? Or can a
 Non-Submission to it be without an Act of the
 human Soul by Unbelief rejecting it ? If Mr.
 S——n wou’d have nothing more necessary to
 Justification than the Truth of Christ’s Atonement
 declared, he should not have added to it, *believed* ;
 for that necessarily bespeaks an Act of the human
 Soul

Soul about it : And then how strange is it that he himself shou'd instantly contradict it !—But any thing or nothing will serve him to strike a Blow on his popular Preachers, whom he seems mortally to hate, and whom he brings in as a set of the most wicked and designing Men, that really *intend* to decoy and deceive Souls in Matters of eternal Concern.—But I come to

His false Accusation ; and he tells us, That these popular Preachers take the greatest pains to *confound human Efforts*, i. e. direct Acts of Faith on Christ, to which they exhort, *with the Divine Righteousness* ; yea, *to lead us to establish our own, in Opposition to the Divine Righteousness*.—But, did ever any of the popular Preachers, whom he so strongly opposes, assert concerning a direct Act of Faith on Christ in his Righteousness for Justification, That this Act of the Believer's Faith shou'd, together with the Divine Righteousness, be the *Joint-Matter* of his Justification ? No, surely ; This they always guard against, by declaring Faith to be no more than an empty Hand, to receive a whole complete Righteousness already wrought out, as God's free Gift, by the Gospel held forth, to be received by Faith ; and so they are far from *confounding* human Efforts, or Acts of Faith with the Divine Righteousness.—Much less do they, in exhorting to Acts of Faith on Christ for Righteousness unto Justification, lead Men to establish their *own* in *Opposition* to the Divine Righteousness, while they declare to all, Their Act of Faith is neither in Whole, nor in Part, the *Matter* of that Righteousness whereby they shall be justified.—And of this I think Mr. S——n cannot be ignorant ; yea, he must know it, as he elsewhere says, to this Effect, “ That when they have put Men upon Enquiry if they have ever exerted an Act of Faith on Christ, as the All of their Comfort ; (and
so

so it is as to their own Interest ; for without it, they have no declared Right to Christ and his Righteousness in the Word of God :) they then teach them to look upon it as *nothing*." And indeed, *nothing* it is, in Point of Righteousness ; but *much*, in receiving Christ's whole Righteousness as God's free Gift, whereby it declaratively becomes *theirs*, while to them that *believe* God *imputes* it. So that what he says of the popular Preachers, that while they exhort Men to Acts of Faith, they confound human Efforts with the Divine Righteousness, and lead Men to establish their own, in Opposition to this Righteousness, is a *false* Accusation, and a malevolent Reproach. — I am to notice, once more,

Tenthly. Mr. S——n's Dismissing all the Descriptions of Faith, which he is pleas'd to call *Modern*, to the Regions of Darkness, from whence (he impiously says) they came. — And thus he is pleas'd to say, " He who knows what is the truth, " has no occasion to give himself any disturbance " with any of the controversies that have been " moved about, *What is faith* ? Yea, he may, with " the greatest confidence and safety, *dismiss* all the " modern Descriptions of it, whether fashionable " or popular, and send them back to the regions " of darkness from whence they came," page 482. line 30.

But, Sir, if those Descriptions of Faith, which he calls *modern*, came from Heaven, as most certainly they did, as God himself gives them in his sacred Word, how daring is it in Mr. S——n, to dismiss them back to the Regions of Darkness (to the Depths of Hell) from whence (he impiously says) they came ! What is this less than Blasphemy, than Heaven-daring Wickedness ! — Is *this* his Love to God ? No, surely. It rather looks like the malignant Spite of Satan, who is to God
and

and Man the grand Adversary. And if he is not enabled to exert those direct Acts of Faith on Christ in his Atonement, for the Pardon of his Sins, and of this capital one; and in his Righteousness, for the Justification of his Person, which he so much derides, and at present blasphemes, I wou'd not be in his Case for ten Thousand Worlds; as he is in apparent Danger of the Wrath to come, and of sinking under the intolerable Weight of Sin inevitably, into the dreadful Abyss of eternal Misery. — With respect to Himself, Sir, I wou'd just remark, and so shall close.

First. That if *his Faith* is no more than a *bare Persuasion*, that Christ dy'd to save Sinners, or a simple Belief of the Report thereof in the written Word, his Faith is no more than what Thousands have, and may have under the Gospel, and yet perish for Ever: Nor yet is it any more than the Faith of Devils; however grating this may be unto him; for the Devils believe that Proposition as a revealed Truth, and tremble at its happy Effects upon saved Men, which will for ever sting them, and at that fiery Indignation, which shall be poured upon them, for all their Opposition. And well it wou'd be, if Mr. S——n trembled too, at that Wrath which is to come, and like to come down upon him; if by a Sight of his Danger, he might be excited to flee to Christ for Refuge, by those very Acts of Faith, against which, at present, he makes the most violent Opposition, notwithstanding their being connected with everlasting Salvation in the sacred Word, by an unchanging God.

Secondly. That tho' Mr. S——n sets forth his Faith in the Truth, as attended with *Love to it*; his Love appears to be no more than *Self-Love*; in that by his Notion of Christ's Atonement, he thinks he may have, or has, the Forgiveness of his past Sins; that now he may set up to work for him-

himself, to secure his own Salvation. And it appears that herein, he is under the Influence of the Law, in that he is influenced thereto, by a Fear of Falling from his Obedience. As he says, “ The Believer’s *Fear* of Falling, keeps him *from* it. And so Fear, not Love, keeps him obedient. He never asserts, that his Obedience springs from Love to the Glory of God, as the God of his Salvation, nor from Gratitude to his Saviour, as being already a saved Soul; but that he *may be* saved eternally: And so it appears he obeys merely, in Fear of Falling away; which is legal Slavery. And as to his Love to true Christians, he appears to be one of the most violent Opposers and Reproachers of them.

Thirdly. That tho’ Mr. S——n treats most opprobriously, all Ministers and Christians, who assert the Necessity of direct Acts of Faith, in order to Justification; as disliking the Atonement, and adding something *else* to it, to the Exclusion of it: He himself doth the same Thing. In that he says, “ this *must* be believed for Justification. “ The Report is one Thing, the Persuasion of it another. Christ in what He has done, as reported by the Gospel, is the Object of Faith; his Persuasion of the Truth of it, is his Act, that is conversant about it. And if his Act concerning the Truth, is necessary for Justification; then, according to him, something *else* is necessary, besides the Atonement. And if he please, he may call this *something*, as he terms *Faith*, his own Righteousness, which he joins with Christ’s, to the Exclusion of it. And so he will stand upon even Footing, with those he exclaims against.—Again

Fourthly. It appears, Mr. S——n himself knows not what Account to give us of his Faith: Which he wou’d have to be Scriptural and Apostolic; in that he *confounds* the Truth be-
G
lieved,

lieved with his Faith concerning it. One while, the *Truth* to be believed is the very *Essence* of his Faith; "When once a Man believes a Testimony, he becomes possessed of a Truth; and that *Truth*, may be said to be *his Faith*;" p. 301. l. 9. And so he hath *no Faith* in it at all. Anon, the Truth is God; "But the *Essence* of their *Faith*, was the eternal God," p. 288. l. 14. And so his *Faith* is deify'd.

Upon the whole, Sir, I think, That Mr. S—n is a very unaccountable Man. One wou'd think, as some have done, from his vehement Opposition to Ministers and Christians of all sorts, comparing them to Jews and Pagans, and charging them with sending Multitudes to Hell: That his Design therein, was to overthrow Christianity itself. Or at least, to advance Himself, and Those that adhere to his Notions, as the *only* true Christians.—Alas, Sir, how little doth that Charity appear in his Letters, which he so much talks of! — Whatever was *his* Design, I really think, the Design of the grand Adversary to God's Glory and Man's Felicity, was to use *him* as an Instrument, to decry the Faith of the Gospel, to hinder Souls from believing in Christ for Life, by suggesting the Forgiveness of their past Sins, upon their bare Persuasion, that Christ dy'd for Sinners, and to continue them under a Covenant of Works, for their own Salvation; which he knew wou'd sink them into Eternal Perdition.

And how strange is it, that a Man who asserts Justification (by which I suppose he means only that Part of it, the Forgiveness of Sins, as he nowhere speaks of Christ's active Obedience to the Law's Precepts, to make us actively righteous) to be alone by Christ's Atonement; should also assert, those who are sincerely disposed to please God,
shall

shall be happy without the Atonement? For in his opposition to direct Acts of Faith on Christ for Justification, he says, "Thus the Dispositions made
 " necessary for our obtaining Life by Christ, are
 " sufficient to make us live without him, and to supersede the necessity of any Christ, or atonement
 " at all," p. 89. l. 12. And again, "The field
 " then is left fair and open, for every one that
 " wills, to run. Every let or hindrance, every objection that the reasoning faculty of Man can
 " frame, is entirely removed. — " Let all the
 " well disposed, all the friends of virtue avail themselves of the free declaration; God himself hath
 " set his oath to it, that every one that turns from
 " evil to do good, shall be happy," p. 91. l. 26.

The Persons he here speaks of, are Unbelievers; as is evident, by his opposing Christians, to those Persons, "Christians have no occasion to quarrel with them," l. 36. — Not to stand on his Impropriety, in suggesting, that Unbelievers, who are destitute of a Principle of saving Faith in their Hearts, (which is in every Believer, while his Faith in its Acts is yet but in the Embryo) may be sincerely disposed to please God, and that the Door is open for their so doing, by their own obedience to the Law; and his Contrariety to what Paul asserts, "That without Faith it is impossible to please him:" And, "As many as are of the Works of the Law, are under the Curse:" How odd is it to say, that these Unbelievers may be *happy* in obeying the Law without the Atonement! Is it possible that fallen Man can keep the Law perfectly? Have not they already broke the Law? Doth not its Curse rest upon every Unbeliever? Will not the Curse sink Unbelievers into endless Misery, if they are not enabled to believe in Christ, as having borne the Curse for their eternal Felicity? How

then can any sinful Man be happy, without the Atonement? Is it possible that wicked Men can turn from Evil and do Good, so as to live eternally, any otherwise, than by Faith in Christ, and Repentance towards God, evangelically? Does not that Turning from Evil to do Good, unto which Life is annexed in *Ezekiel*, if extended unto eternal Life; necessarily imply that *only Way*, Christ believed on, walked in, by which *alone* any Sinner can turn unto God, so as to be eternally happy?—But Mr. S --n suggests, “That the Atonement is made for the *Obedient*, p. 428. l. 34. And so shall be of *Avail* to them by their own Obedience. And it matters not much, he says, whether we obey the Law or the Gospel, p. 391. l. 8. “For it is much the same, whether he be prompted to exert acts of faith or to do the Works of the law in order to justification.”——But how can this be *so*, while in obeying the Law, we are “of the Works of the Law; and so under the Curse:” And in obeying the Gospel by direct Acts of Faith on Christ, “By Him all that believe, are justify’d from all Things, from which they could not be justify’d by the Law of Moses?” Far then, is Obedience to the Law and the Gospel, from being much the *same*. How vastly wide is the Difference! What is his Jumbling, then, but a plain Joining of the Law and the Gospel for the same End, of a Sinner’s Happiness: Notwithstanding all his Contention, for what he calls the Gospel, or a bare Persuasion of the Atonement for Justification? He no where says, that Unbelievers are justify’d; and yet suggests, that they may please God and be happy without the Atonement. Is not this plainly advancing two Ways of Salvation; the one by the Law, the other by the Gospel? And how contrary is this to, “There is no other Name under Heaven given among Men whereby
we

we must be saved.'? — But if any one should think, that his thus arguing is by Way of Sarcaſm; I cannot think with him. As Mr. S——n all along inſiſts ſo much upon the Creature's Obedience, to ſecure his own Salvation.——And how awful is it in any Man to ſpeak any Thing, as a Sarcaſm, that has a natural Tendency to deceive Souls in the great Matter of Salvation, as Mr. S——n has done! Ought not a Goſpel Miniſter to be plain and faithful?——But take Mr. S——n in the beſt Light we can, when he moſt contends for the Goſpel; as he diſtinguiſheth between Juſtification and Salvation, and aſſerts the former to be by Chriſt's Obedience, and the latter by our own: What is it, but Joining Chriſt and us together in the Matter of Salvation, and making HIM but an Half-Saviour, while we ourſelves muſt complete the Work by our own Obedience, or the Atonement will be of no Avail unto *us*?

By ſeveral Parts of his Performance, I ſuſpect him to be a Sabellian; in others, he looks like a Neonomian; in ſome, like an Antinomian; (and what he ſays, tends much that way;) and in many, like an Arminian.——But whatever he be really, I judge Mr. S——n to be unfound in the Faith exceedingly.

And it is to be lamented, that ſo many of Mr. P——ke's Church, by him have been ſeduced; while he aſſerts ſome Things that are true, and yet blends Fallhood with the Truth throughout the tedious and intricate Maze of his Pages.—But if any of the Lord's *own* have been, or may be, miſled for a Time: *They* ſhall be recovered again out of the Snare of the Devil; to the Glory of ſaving Grace, which ſecures their eternal Blifs.——And mean while, God has had his Witneſſes among them, who from a bleſt Experience of ſaving Faith in their
Hearts

Hearts, in its direct Acts towards Christ, have borne Testimony to the Truth, amongst the seduced ; and who, when they cou'd not be heard by them, nor prevail with them, have bore further Witness to it, by a just Separation from them, as the Errors which were crept in amongst them, strike at the Foundation, of a Believer's Safety and Consolation : Which is and shall be, unto God's Glory, and their Joy and Honour in the Day of Christ. —
With great Respect, Dear Sir,

I am, &c.

F I N I S.

